

thence "unto the uttermost part of the earth." This divine way of working enabled the stronger to care for the weaker. Philip had no sooner turned the Samaritans unto God than the work was followed up by Peter and John. Paul in his missionary journeys re-visited the places where he had planted the word three or four times. Titus remained in the district of Crete to "set in order the things that were wanting." The question of some one being in authority was unheard of so far as my investigations go. Any one was welcome to do all for God he could and at any place. In that day it was not a crime for a brother minister to go into any congregation where he was needed. His work always stood on its merits, and not on the authority of some one or some council. The very fact that his work was to stand on its worth carried with it a prestige that was more than half of his success. The volunteer always has been and always will be the best soldier.

Just a word as to the "Government of the church." II Peter 1:3 says, "Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, thru the knowledge of him that called us by his glory and virtue." I drive a stake here as fixing what we need, and all we need so far as life and godliness are concerned. Every case of disorder in the church worthy of notice can be met by a verse of scripture which will set it right if followed. And if men do not want to follow God and his Word what is the use of church courts anyway. Matthew 18 if followed in the right spirit will settle any difficulty where it is between brethren. The very fact that the wounded party must make the first advance is a bit of diplomacy that none but Jesus could be behind as its author. Good! Good! The kicker should always take the first dose. Where the sin is public, like drunkenness, etc., I Cor. 5 tells precisely how to handle it. How simple yet sublime the everlasting plan of God. Let us study it that we may know it, and then honor it as we are bidden and the cry for creeds and disciplines will vanish as the morning mists.

#### BAPTISM UNTO SALVATION

MARTIN SHIVELY

There are many questions upon which men have spent much time in thought. Since flesh is heir to disease, we are interested in the question as to how the highest possible degree of health may be secured and maintained, and scores of books are written on the subject, and thousands of men and women have given their entire time to the study and practice of medicine. In these days when the spirit of commercialism is so dominant in private and public affairs, the question apparently considered as a primary one, relates to plans and methods for amassing wealth, and he who succeeds is considered fortunate indeed. But that question which is often relegated to a second, if not a much

later place,—“What must I do to be saved?” is now and always has been the question of first importance to the soul. No man, as a mere man can give a satisfactory answer to it. The philosopher, scientist and financier, can each furnish interesting data upon the questions which have been investigated by them, but each of them confesses his ignorance upon this first of all questions, and no man, upon his own authority can undertake to answer it.

There is, however, a source of information upon this subject, and an only source.—It is the Holy New Testament Scriptures. It is well to remember that this is the prime object of this Book. It contains history, and scientific data, but these are incidental, and its chief purpose is to "make men wise unto salvation." (II Tim. 3:15.)

Now if it is true, that the question, "What must I do to be saved?" is the one of highest importance, and also true that nowhere else in the world can man get an answer than only from the Bible, then it must also be true that the answer given, should be, yea must be, reverently considered, and its requirements carefully observed.

I am not forgetful of the fact that faith and repentance are emphasized in the Book as being fundamental and that without the presence and exercise of these mental or spiritual conditions all else will be unavailing, but I remember also that if these conditions really exist, the first question of the soul is, and must be, "Lord, what wilt thou have me to do?" for "faith without works is dead." (Jas. 2:26).

Jesus, of course, was always the Son of God, but as a mark of his obedient spirit, he came to John, asking baptism because "thus it becometh us to fulfill all righteousness." (Matt. 3:15). Now without this then, the Fathers wish would not have been carried out. After the act of obedience, came God's recognition or public announcement.—"This is my beloved son, in whom I am well pleased." (Matt. 3:17).

And no sooner was Christ's ministry begun, than also by teaching and practice did he emphasize the importance of baptism. He tarried in Judea and baptized, and also made and immersed more disciples than John (John 3:22. 4:1). which fact made the latter's disciples envious, for their teacher was taking second place in success (John 3:26). And when his loving, patient ministry was drawing to a close, and the work of evangelization was being committed to the disciples, lest by any chance they might underestimate the value of baptism, he gave in his final instructions, special command that believers should be baptized "into the name of the Father and of the Son, and of the Holy Ghost." (Matt. 28:19) and that "he that believeth and is baptized shall be saved." (Mark 16:16). With this parting admonition fresh in his mind, and being also influenced by the Holy Spirit, Peter answered the eager inquirers on the day of Pentecost, "Repent and be baptized, every one of you."

(Acts 2:38). So also did Ananias, coming in to the smitten Saul, declare as the first thing to be done "Arise and be baptized." (Acts 22:16) and this same Saul, when Christ and his teachings led him, and when God gave him the souls of the jailor and his family at Philippi, did not even wait until morning, but took them the same hour of the night, and baptized them. (Acts 16:33). Philips had not gone far in his preaching to the eunuch until the believing soul cried out "Here is water: what doth hinder me to be baptized?" (Acts 8:36). This same evident faith in it as an ordinance unto salvation is shown in all the words and works of the apostles. In the case of Lydia (Acts 16:14, 15). of the Corinthians (Acts 19:5) and in fact of all the seekers after salvation. Paul declares we are baptized *into Christ*. (Rom. 6:3. Gal. 3:27) and calls baptism the washing of regeneration. (Titus 3:5). And Peter is equally emphatic when he declares that by it we are saved (I Peter 3:21).

Personal opinions count for nothing in this great question; only God's word "is the power unto salvation," and it emphatically demands baptism as a condition unto it.

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#### CONFIRMATION

J. A. MILLER

The Brethren church teaches and practices the rite of Confirmation or the lay-on of hands of the elders or presbytery.

This rite follows baptism as soon as possible at a suitable time and place. In the apostolic age the imposition of hands followed baptism either immediately, as in Acts 19:5, or as a later complement, as in Acts 8:15-17. And according to Heb. 6:2 it is one of the fundamental principles of the teachings of Christ and is complementary to baptism.

#### THE PROMISE.

St. Peter declared on the day of Pentecost that thru repentance and baptism remission of sins is received and that the gift of the Holy Spirit is received by those whose sins are remitted, for "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

And this promise, that the Holy Spirit should dwell in and abide with the individual believer, in all its manifested ways of fulfillment during the Apostolic age is still a living promise. Whatever of the Spirit's leading one may have to be brought to repentance, whatever of the Spirit's empowering to have faith and of the Spirit's grace in baptism,—this one is yet to receive the *anointing* and *sealing* of the Holy Spirit, II Cor. 1:21, 22; Eph. 1:13, 14; 3:16; 4:30; I John 2:27. Indeed, he is now ready to be sealed by the Holy Ghost of promise, Heb. 6:2. Confirmation is the form of the doctrine here set forth, the rite which symbolizes this, one of the most beautiful and impressive and blessed of all the outward means of grace given the church.